THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii: 16.

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THE WORD OF WISDOM.

In a recent interview with a reporter of one of the leading New York papers, Frank Girard, a prominent athlete and athlete trainer of that city, says that when a young man comes to him to be trained, his first question to the applicant is, "Do you smoke?" The next, "Do you drink liquor, tea or coffee?" He says that tobacco, especially in the form of cigarettes, is certain death to all hopes in the athletic line, and that the scholar might just as well make kindling wood of his Indian clubs and sell his dumb-bells to some junk dealer as to indulge in malt or spirituous liquors. Mr. Girard says that during an experience as a trainer of over thirty-one years that he has lost more promising pupils through drink than from any other cause.

These statements impress upon us the necessity of observing the Word of Wisdom as it was laid down by the Prophet Joseph Smith. The promise has been to the Latter-day Saints that if they will obey this law they will be blessed with health. It is a well known fact that almost every physician in prescribing for a patient who has any serious illness will advise either total abstinence from tea, coffee, tobacco and liquor, or that these things be used with moderation. These doctors probably do not know that the rules they are laying down are contained in the Word of Wisdom, and some of them would doubtless be highly indignant if they were told they were teaching any of the principles which were taught by Joseph Smith. But in this, as in many other things, the world is gradually beginning to accept as true, ideas which were first taught by him. If obedience to this Word will benefit a person in poor health, it stands to reason that a healthy person will also be benefited by living in the same way.

Therefore, aside from the fact that we will receive greater spiritual blessings from the observance of this commandment, that we will be living

more acceptably before our Heavenly Father, there is the additional fact that by living in this way we will enjoy better health, live longer upon the earth and be able to accomplish more good. The youth of Zion should be particularly careful to avoid everything which has a tendency to weaken them physically or morally, for we are told that upon them will the responsibilities of this work rest. And the time will surely come in the lives of every man and every woman when they will need all the physical and moral strength that it is possible for them to obtain. No person whose body is weakened by indulging in forbidden articles can become morally perfect, and perfection is what we are all striving for. It is merely a habit one gets into of using these things, and their use does not make life any more enjoyable, but sooner or later has exactly the opposite effect. We occasionally see some person advanced in years who has become so accustomed to the use of tobacco or tea or coffee that it would be almost impossible for him to give up the habits, and this should be a warning to the young who indulge in these things with the idea that they will give them up before the habit is firmly fixed. The longer they use these articles the harder it will be to give them up, and if they are not very careful, before they are aware of it the habit has grown upon them to such an extent that it requires a great effort to free themselves from it, and they will probably never do so.

We are often told by our leaders that we are living in important times, and it stands every Latter-day Saint in hand to study how he can best serve the Lord. The observance of the Word of Wisdom is one of the ways that we can please Him, and by so doing we will bring down His blessings upon us.—*Juvenile Instructor.*

HEALING BY FAITH.

Some professional men have been paying a great deal of attention of late to the influence of the mind over the body as manifested in cures which have been effected by what are called mind-curers and faith-curers. Notwithstanding the incredulity which scientific men entertain concerning these effects, there are some of them who admit that the mind has great influence over the body; for, they say, sores in melancholy persons will not heal, and that in cases of lung diseases in imbeciles and idiots there is so little resisting power that two-thirds of them die of consumption.

Sir Samuel Baker noted that grief or hunger is nearly always followed by fever in certain parts of Africa. One writer, a medical man, says that when in Mexico he found that quite a proportion of chronic invalids attributed their illness to getting angry, a fit of anger in that country being usually followed by severe illness. It is admitted that death occurs in many cases, not so much because of disease as because of the diminished resisting mental and nervous forces which oppose it. A cheerful and buoyant mind as well as a sound brain are all important in both the prevention and the healing of disease. Many doctors realize the importance of keeping the mind in a proper condition during sickness, and they do all they can to inspire confidence in the patient.

The above instances are given to show how close a connection there is between the mind and the body and how the latter is influenced by the condition of the former.

Those who have had numerous opportunities, as many of our Elders have, of administering to the sick must be fully conscious of the effect that the will and the determination of the sick have upon their own health. This is really faith. How many times have the sick been healed by the administration of the Elders through arousing within them faith in the promises of the Lord! The cheering and comforting words of the Elders, the promises they are led to make, have a tendency to strengthen the sick in their power to resist and overcome disease. Men may ridicule the laying on of hands and the prayer of faith, but faithful Latter-day Saints know that the gift of healing is in the Church of Jesus Christ, and that the promises made by the Lord concerning the administration of the ordinance which has been established in the Church for this purpose, are fulfilled. The more the gift of healing is exercised the stronger it grows. The more the Latter-day Saints depend upon this ordinance and seek relief through it the greater are the benefits and the more frequent are the instances of recovery through the administration of the Elders in the appointed way. When not appointed unto death (for death is passed upon all) there is no ailment that afflicts humanity that cannot be reached by faith and the administration of the ordinance of the Gospel. Miracles have been performed and are of frequent occurrence in the Church where the Saints rely upon the promises of the Lord. Most extraordinary instances of this are to be found in the experience of the Latter-day Saints, and especially those Elders who have labored much in the ministry.

When children are taught the importance of this principle, they naturally, when anything ails them, seek relief through the laying on of hands, and when they have hands laid upon them by the Elders, they are healed in a great majority of cases. Faith is like every other principle: it can be cultivated, and can become a strong power in the man or the woman who possesses it.—*Juvenile Instructor.*

A CITY OF THE MOORS.

When St. Ferdinand the Conqueror entered the captured city of Cordova, his first act was to purify the mosque and dedicate it to the Virgin. Several chapels and altars were added. But it was not until later, in 1521, that the great transept and choir were begun. This latter work was designed by Hernan Ruiz, and finished by his son, Diego de Praves. It is in style Morisco, Gothic and plateresque. The high chapel and the choir form a cathedral in themselves, but the huge retablo of bronze and jasper, and the sixty-three choir stalls, minutely carved from mahogany, by Pedro Cornejo, though unexcelled, are ill-suited to Moorish surroundings. This work is merely a conventional cathedral reared in the centre of the grandest of modern edifices by prelates who felt that in Christianising the great mosque they were glorifying God. It was an act of the sixteenth century, but even in those days there were protests against this desecration. The

municipal corporation, with a judgment rare in such bodies, cried out against those who proposed such a profanation; but, as it proved, to no purpose, for the emperor, Charles V., unacquainted with the nature of the work contemplated, gave his acquiescence. Charles lived to regret the vandalism he had permitted, for on passing through Cordova a few years later he reproved the chapter by exclaiming: "You have built here what you or any one might have built anywhere else; but you have destroyed what was unique in the world."

An open court is the essential feature of Andalusian architecture, and even the mosque is not without its patio. Said Ben Ayub added the Patio de Los Naranjos (Court of the Orange Trees) to the mosque of Cordova in 987, and its rows of trees originally corresponded with the lines of columns in the mosque. One likes to tarry there under the shade of the Moorish walls and watch the groups of idlers loitering about the old stone fountain. The scene is so semi-Moorish, so characteristic of southern Spain. Dark-haired girls wrapped in the bright-colored shawls, so dear to the Andalusian, lean upon their earthen water-jars and gossip; bright eyed urchins play in the listless way of Spain, and beggars loll picturesquely in the sun, while the water trickles into the moss-grown basin, and the wind soughs through the leaves of palms and orange trees. It is a place to while the hours away in sweet idleness and dream of the departed glories of Cordova the great, the most luxurious, the most civilized and intellectual city of medieval Europe. An Arab poet has written on Cordova the following distich: "Do not talk of the court of Bagdad and its glittering magnificence, do not praise Persia and China and their manifold advantages; for there is no spot on earth like Cordova, nor in the whole world men like the Beni Hamdin." One believes in the truthfulness of this poet when one reads what the old Moorish authorities say of Cordova in the days of its glory. The city was at one time ten miles in length, all lighted at night by lamps. The walls around the Alcazar of the calif were two leagues and three-quarters long, the city was divided into five large districts separated from one another by high and well-fortified walls, while the suburbs are said to have been twenty-one in number, each provided with mosques, markets and baths. The traveler in advance of arrival had some foretaste of the luxury awaiting him, for manzils, or rest houses, were provided on the principal highways, for the gratuitous entertainment of way-farers.

The gates of Cordova were seven in number, and in the midst of the city stood the Kassabah, or citadel. But all the edifices were not of a war-like nature, for the calif had his palace of contentment, his palace of flowers, his palace of lovers, and fairest of all, his palace of Damascus. The humble Moslem spent his leisure hours in the Golden Meadow, the Garden of the Water-wheel, or the Meadow of Murmuring Waters. Without the city was a palace built over the Guadalquivir on arches, and a palace called Dimashk, of which a poet said: "All palaces in the world are nothing when compared to that of Dimashk, for not only has it gardens filled with the most delicious fruits and sweet-smelling flowers, beautiful prospects, and limpid running waters, clouds fragrant with aromatic dew,

and lofty buildings, but its earth is always perfumed, for morning pours on it her gray amber and night her black musk." Oriental extravagance to be sure, but extravagant only in metaphor. More marvelous even than Cordova was the suburb and palace of Az-Zahra. During a period of twenty-five years, one-third of the revenues of the State were devoted to the building of this royal whim by Abd-er-Rahman the Great, and for fifteen years more the work was continued by his son. But not a vestige of this marvelous creation remains, not one stone upon another to mark the site of a fairy edifice, of which it was said that no words could paint the magnificence. The enclosing wall was four thousand feet in length from east to west, and two thousand two hundred from north to south. Four thousand three hundred columns of rarest marble from Africa, Rome and Constantinople supported the roof of this palace. The halls were paved with marble laid in a thousand varied patterns, the cedar ceilings were ornamented with gilding on azure ground and with damask work and interlacing designs, while the surrounding gardens were filled with marble fountains and kiosks, where the sultanas passed their idle hours or waited for their lords.

The greatest triumph of Cordova, however, was not in its palaces and mosques, but in its learning and liberality. At a time when the rest of Europe was steeped in ignorance and superstition, the arts, philosophy and literature, medicine, surgery and chemistry flourished at the capital of the Omeyan califs. When the Christian world was hardened against the heathen, Christian worship was tolerated and even encouraged by the Moorish rulers. Christian Spain never attained that pre-eminence in learning and that liberality which distinguished Moorish Cordova. The califs encouraged writers and men of science, and the researches of Heshâm, the munificence of Abd-er-Rahman, the well-endowed universities of Moorish Spain made Cordova the resort of students and philosophers. Learning thrived there even during the blackest moments of ignorance and religious oppression in Christian Spain.

GENERAL NEWS.

A fire occurred last night at the Peoples' Palace, Aberdeen, which totally destroyed the building. Six lives are reported lost.

Widespread havoc and serious loss of life have been caused in the United States by a hurricane which swept over the Eastern States.

Herr Andrée, the promoter of the balloon expedition to the North Pole, says he will make a fresh start next year, probably early in July. The balloon-house was left in such a condition that it can be made available within three days.

The latest telegrams from Constantinople state that M. Cambon, the French ambassador, has succeeded in making some impression on the Sultan. His mission was to insist upon the Sultan extending throughout the empire the reforms already granted to six districts. In this he is stated to have been successful. It is reported that some of his courtiers and other Turks are plotting against the Sultan.

Letters show that the rising in the Philippines is spreading. Armed bands attack the towns and terrorise loyalists. They disband before the arrival of the troops and reappear after the troops have retired. The Governor-General of the Philippines has issued a

decree confiscating the property of all the insurgents. An official despatch has been received confirming the report that some monks had been massacred in a monastery at Cavite, and stating that the number of victims amounted to thirteen.

According to mail advices from Reykjavik, two fresh shocks of earthquake occurred in the south-west of Iceland on the night of the 6th of September, and at one place an old couple were killed by the roof of their house falling in. It is estimated that altogether one hundred and fifty-five farmsteads were destroyed during the recent earthquakes. The Czar has subscribed 4,000 kronen, and the Dowager Empress of Russia 3,000 kronen towards the fund in aid of the victims which is being raised there. Donations of 2,000 and 1,000 kronen have also been received from the King and Queen of Denmark respectively.

Three thousand men employed in the Penrhyn quarry, in Wales, went out on strike on the 29th. The same day eight hundred men employed in the state railway workshops in Vienna struck. Also on the same day the telegraph operators on the Canadian Pacific Railway went out. The washerwomen in a large establishment in Birmingham, have caught the spirit and left their work. A strike is threatened among the engineers of Manchester. About 8,000 men will be effected should it occur. On Monday last the dock laborers engaged on grain laden vessels in Hamburg struck in protest against the expulsion of certain individuals from the continental shipping posts. A compromise was effected and they resumed work on Wednesday.

Considerable speculation is indulged in by newspapers of the country respecting the outcome of the Czar's visit to Great Britain. While it is claimed the visit is only a family affair, it is believed that it has some political significance, and some hopes are entertained that his aid will be sought in the difficult task of reforming Turkey. A Berlin paper says respecting the Czar. "A glow of delight may steal over the autocrat's heart when he knows that a word from his lips would overthrow the Turkish Empire, and that the British fleet, which once helped, at the cost of so much blood, to prop up the Ottoman Empire, is at his disposal."

Heavy damage has been caused to shipping by the gale which sprang up on Thursday night, September 24, and prevailed until yesterday forenoon was considerably advanced. Two sailing vessels, named respectively the *Ayder* and *Baron Holberg*, were wrecked off Dover yesterday, but there was no loss of life. A barque went ashore near Margate, and there has been some loss of life on the north-east coast. The steamer *Hugo*, from Bremen for Liverpool, has gone ashore near Terschelling, but the crew have been saved. The steamer *Kwarra*, Liverpool for Lagos, and the Plymouth schooner *Devonport* have been towed into Holyhead Harbour disabled. The gale was severe in the neighborhood of Liverpool, and river traffic was disorganised but no reports of serious damage are to hand.

The indignation at the massacres in Turkey which finds expression in the numerous meetings reported at the present time is shared by those who stay at home. But the organisers of the gatherings fail to explain the nature of the action which they propose. The *Morning Post* has this to say in regard to the matter: "Whether Great Britain could succeed in imposing her will upon Turkey, supported by Russia, France, and a third Great Power, may well be considered doubtful. But there can be no doubt that the first shot fired in such a war would be the signal for renewed massacres in various parts of Turkey. These considerations induce us to hope that until some clear account is given by the agitators of the steps by which they would suggest that their purpose can be attained, and of the practicability of these steps, the well-wishers of the Christian population in Turkey will refrain from participation in the meetings."

The British force has achieved a decisive victory, in the Soudan expedition having driven the Dervishes, with considerable loss, out of the positions they had chosen. Finding that the fortified post of Kerma had been evacuated by the Dervishes, that position was occupied. The enemy had crossed to the west bank, and a brisk engagement ensued, which resulted in the defeat of the Dervishes. While this artillery duelling was proceed-

ing, three British gunboats moved on and reached Dongola, where an Egyptian force took possession of the treasury and the stores of grain, which are very extensive.

On September 23, Her Majesty the Queen attained a striking and unique position upon the long and illustrious roll of the sovereigns of this country. She has surpassed the limits of the longest reign hitherto recorded in our national annals, that of her grandfather, King George III. Though she has herself expressed a wish that any formal notice of the length of her rule may be reserved till the completion of her sixtieth year upon the throne, the thoughts of her people surely turn to her at such a moment as the present with a love and reverence that no other monarch can command.

The Queen has outlived all the members of the privy council who were alive in 1837. All the peers who held their titles in 1837, except the Earl of Darnley, who was ten, and Earl Nelson, who was fourteen in that year. All the member who sat in the House of Commons on her accession to the throne, except Mr. Gladstone, Mr. Charles Villiers, the present Duke of Northumberland, the Earl of Mexborough and the Earl of Mansfield, and Mr. John Temple Leader. Her Majesty has seen eleven lord chancellors, ten prime ministers, six speakers of the House of Commons, at least three bishops of every see and five or six of many sees, five archbishops of Canterbury, and six archbishops of York, and five commanders-in-chief. She has seen five dukes of Norfolk succeed each other as earls marshal, and has outlived every duke and duchess and every marquis and marchioness who bore that rank in 1837. She has lived during the administration of seventeen presidents of the United States, ten viceroys of Canada, fifteen viceroys of India, and France successively ruled by one king, one emperor, and six presidents of a republic.

FACTS AND EVENTS.

An animal made of tinplate, of the shape of an elongated fir cone, about three feet in length, which crackles and rustles with every movement, is one of the latest acquisitions of the Zoological Society of London. Its name is the Pangolin, or Scaly Ant-eater, and it belongs to the same family group as the Armadillo and Platypus. It has excited great attention at the "Zoo," for it is—if we are correctly informed—the first animal of the kind which has been exhibited there. Its home is where the termites, or white ants, are found; for the animal feeds on these destructive creatures, and possesses claws which are designed to break down their strongholds. The claws are also necessary for burrowing in the ground, for the pangolin excavates a cave for himself and his mate eight feet or so below the surface of the earth, and in this strange home one or two young are produced every year.

The saffron of commerce is the dried stigmas of a species of crocus. From a remote period it has been highly prized for coloring and flavoring fluids. It is largely employed in India in this way. In India the young flowers of the banana plant are eaten. The Chinese prepare them by pickling them in vinegar. In India the flowers of a kind of sorrel, which have a pleasant, acid taste, are made into tarts and jellies. The blossoms of the shaddock are used for flavoring sweetmeats in the same country. The beautiful, bright red flowers of the *Quassia amara* are valued in Jamaica for the help they give to digestion when infused in wine and water. A powerful alcoholic beverage, somewhat resembling Irish whiskey, is distilled from them. The species of lily known to botanists as Thunbergi is one of the choicest delicacies of the Chinese kitchen. In China dried rosebuds are used as a condiment. Rosebuds boiled in sugar and made into a preserve are eaten by Arabian women. Rose petals are candied like violets, and so likewise are jasmines. The common, yellow pond-lilies make delightful preserves, and from them the Turks prepare a cooling drink. These flowers have a perfume like that of brandy, and hence they are sometimes called "brandy bottles." The flower petals of a species of custard apple, called *Anona senegalensis*, are used on the Niger for flavoring dishes. The petals of roses thrown upon cold, light wine float away from the lips in drinking. Every power of cool and fragrant beverages knows the luxury of plunging the heated face into a bunch of fragrant green mint.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 1, 1896.

THE INSPIRATION OF THE BIBLE.

On another page of this issue of the Star will be found an article headed "A Great Cloud of Witnesses." It is a part of a chapter from a work entitled "How God Inspired the Bible," written by Mr. J. Paterson Smyth, L. L. B., B. D. In this book the author points out most clearly the only consistent manner in which the Holy Scriptures should be accepted as divinely inspired.

The book is divided into two parts. In the first part, the author dwells briefly upon the disquiet or restlessness among Christians, caused by the criticism to which the Bible has been submitted during the past several years. He then reassures the believer, whose faith may possibly be somewhat disturbed by such criticism, by showing that the Bible is a witness of its own divinity, and that one's faith in it need not be shaken by anything that may be brought to light through modern research or investigation.

The writer next deals with the erroneous notions that mankind have respecting the inspiration of the Bible. He points out the folly of persons holding to preconceived ideas about how the Lord should have inspired the writers of the sacred scriptures, when there is no scriptural grounds for entertaining such views. "Men," he says, "have clung to baseless theories of their own about the Bible, and insisted on identifying the truth of inspiration with the truth of their own foolish notions about it. They have, as it were, fashioned for themselves colored spectacles through which the Bible is to be read; they have placed them for generations before the eyes of their children, and the consequence naturally is that the color has become identified with the Bible itself, and caused false ideas and doubts and disquiet. What a relief to a man to learn that it is the spectacles and not the Bible that ought to be put away; and that the worst of the difficulties and disquiet disappear if the Book be but read without false preconceptions!"

He further goes on to show that people are not bound to any theories of inspiration; that the writers of the Bible do not claim nor teach that they "were infallibly guarded from mistake in questions of astronomy and geology;" nor that "every word must be understood in its plain, literal sense." He very consistently asserts that the Bible is no less an inspired book, though it is not written in faultless language, and style, and has not been preserved from errors of copyists through all the ages. Next he undertakes to tell how to form true notions of inspiration, and that is to question

the Bible itself; to clear the mind of preconceived notions, to examine the facts and accept them for what they claim to be.

The first part of this valuable work by Mr. Smyth concludes with a chapter on the "History of the Notions of Inspiration," showing the various ideas concerning the nature of the Holy Scriptures as entertained respectively by the Jews, the early Christian fathers, the Christians of the middle age, at the time of the Reformation and in modern days.

In the second part of the work the author proceeds to answer the questions, How did God inspire the Bible? What is implied in the fact of its inspiration? Admitting that the writers of Holy Scripture were inspired, what does that bind us to believe concerning their writings? He defines inspiration and revelation and states the two extreme views men have of the inspiration that prompted the writers of the Bible. One of these views is "that the Bible is a collection of documents written in good faith by intelligent and trustworthy men, whose work was indeed guided and inspired by the Holy Ghost, but only in the same sense as the work of every noble writer, be he poet or preacher, who has helped men to truer thoughts of religion and of God." The other extreme view concerning Bible inspiration is that "God is the author of Scripture in the same sense as Milton is of the 'Paradise Lost'; that every sentence is of His dictation; that the human writers were but as the pen which the Holy Spirit used, their personality not at all passing into their work; that therefore, the Bible is entirely Divine, and literally of God's authorship in every line and sentence."

Mr. Smyth discards both these extreme views and maintains the common sense proposition that the purpose of the Bible is to guide conduct, to build up noble characters, and not to teach astronomy, geology, nor history; that so far as the Scriptures incidentally refer to items of history it is by no means necessary that they should be of verbal inspiration, or inspired in every word. He further shows that the Scriptures, while written under the inspiration of the Holy Spirit, were revealed through human agency, and therefore partook of the character of those through whom they were revealed, at least so far as language was concerned. He points out the fact, however, that there is wisdom and consistency in the Lord using this method of revealing truths; and declares that notwithstanding this, the Bible is infallible "in pointing men to Christ and leading them to higher and holier lives"; that "Its infallibility is complete as to its peculiar message as to all that it professes to be and to all that it professes to do."

This is certainly the most consistent light in which to view the Scriptures. Looking at them from this standpoint people need not fear that their faith in them can be shaken by any criticism that may be passed upon them.

The object of the author in writing the book, "How God Inspired the Bible," was especially to set at rest the minds of Christians who might be disturbed by Bible criticisms and by the conflict between science and religion. He also entertained the belief that the skeptically inclined who might be induced to read the work would discover by so doing that their

reasons for disbelief were based upon mistaken notions concerning the Scriptures. We think he has succeeded most admirably in his undertaking, and can heartily recommend the book to our readers. It is one that can be perused with profit by believers or non-believers in divine inspiration. The book is written in a very pleasing style and does not prove tiresome in any degree. The brief review of the work here given does not do justice to it and it should be read through to be fully appreciated.

Persons well grounded in the faith and doctrines of the Latter-day Saints, may need no reassurance to satisfy them that the Bible is a divine record. The disquieting elements in the world have no effect upon them in undermining their faith in the Word of God. If they believe in the articles of their faith they must accept the Bible as the word of God, "as far as it is translated correctly." They believe the Book of Mormon to be a divine record and that it was "translated by the gift and power of God." This sacred volume speaks of the Bible, and declares that it is "a record of the Jews, which contains the covenants of the Lord which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets." It states further that the Bible "contained the plainness of the Gospel of the Lord, of whom the twelve apostles bear record."

The above mentioned work, "How the Lord Inspired the Bible," is of value to the Latter-day Saints because the arguments therein advanced will apply to Book of Mormon as well as Bible Scriptures. Many who have criticised the Book of Mormon have taken the same stand that others have done who have criticised the Bible. They have condemned it because its language is not perfect, but shows evidence that it was written by human beings, while their idea of a divine record was that it should be perfect in language and style. Mr. Smyth has completely exposed the absurdity of judging the Bible by such a standard; and if people will accept the Book of Mormon in the same way in which he asks them to accept the Bible, they will discover their objections are baseless.

The Prophet Moroni, the last writer in the Book of Mormon, admits that there may possibly be mistakes in it, but if there are any, they are the faults of man, and are made unintentionally, for he knew of no faults in the record; and he makes this request, "Condemn me not because of mine imperfection: neither my father, because of his imperfection; neither them who have written before him." He also makes known why the Lord permitted the imperfections to remain by adding, "but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been." He says further on, "But the Lord knoweth the things which we have written, and also that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof." This utterance has been verified. The Prophet Joseph Smith was enabled, by the gift of God, to translate the records spoken of by Moroni. The translation can be relied upon as being correct. If the writers of the book made any mistakes, mankind are not warranted in rejecting their testimony on that

account, for some of the writers freely acknowledged that they were not "mighty in writing," and that they were human and liable to err, hence they made no claim to have written in a style that was perfect in every word and sentence. E. F. P.

ARRIVALS.—The following named Elders arrived in Liverpool this morning per American Line steamer *Pennland*: For the British Mission—Thos. E. Green, Hyrum B. Calder, Mill Creek; William H. Stott, Jr., John Gull, Meadow; John Norris, Sugar House; George R. Baker, Brighton; Alfred Saxey, Jr., Provo. For the Swiss and German Mission—Rasmus E. Jones, Provo; George C. Gardner, St. George.

APPOINTMENTS.—George R. Baker and Alfred Saxey, Jr., have been appointed to labor as Traveling Elders in the London Conference.

John Norris and John Gull have been appointed to labor as Traveling Elders in the Norwich Conference.

Hyrum B. Calder has been appointed to labor as Traveling Elder in the Scottish Conference.

W. H. Stott, Jr., has been appointed to labor as Traveling Elder in the Leeds Conference.

Thos. E. Green has been appointed to labor as Traveling Elder in the Birmingham Conference.

A GREAT CLOUD OF WITNESSES.

IF the fear should ever come to you, my reader, of the possibility of the Scriptures being discredited by present-day controversies after having been accepted as God-given for three thousand years, first pause for a moment and let the full weight of the thought press on you of all that is implied in the fact that any set of old documents, always open to scrutiny and question, should for thousands of years have been accepted as of Divine origin, and that they should have been yielded to by men as an authority to guide their conduct and impose on them commands often disagreeable to themselves; that this acceptance and obedience should have been chiefly amongst the most thoughtful and highly-cultured nations of the world; that it should have gone on, age after age, steadily increasing, and never in any age made such marvellous progress as in this cultured, enlightened, all-questioning nineteenth century.

What gave these Scriptures such authority? Remember they were only odd separate documents, often with hundreds of years intervening between them, written by different writers of different characters to different people, and under different circumstances. Remember that in many cases we do not know their origin, or how they assumed their present form. And yet somehow we never can reach back into history to a time when they were not treasured and reverenced among men as in some way at least above human productions. There they stand, a long chain of records

with one end reaching away into the far back past, and the other gathering around the feet of Christ.

And remember especially this, that they were selected out by no miracle, that they rest on no formal decision of external authority, on no sentence of Church or Council, or pope or saint, nay, not even of the Blessed Lord Himself; for long before He came, for centuries and centuries there they stood, testifying of Him, cherished and reverenced as a message that had come from above "at sundry times and in divers manners." All study of their history shows that their acceptance rested on no decision of any external authority. They were accepted as of Divine origin for many generations before they were gathered into any fixed collection. "The Church," said Luther, "cannot give more force or authority to a book than it has in itself. A Council cannot make that to be Scripture which in its own nature is not Scripture."

People say that the Great Synagogue, or their official descendants, collected the Old Testament Canon of Scripture. Yes, but when? Somewhere about the time of our Lord,* when the books had been for ages recognised as of God. People say that the Christian Church collected the New Testament writings into a Bible. Yes, but when? After they had been for 300 years accepted as the God-given guide of the Church. It was not their being collected into a Bible that made them of authority, but rather the fact of their possessing authority made them be collected into a Bible.

Again, we repeat the question, What gave them that authority? And there seems no possible answer but this, that they possessed it of themselves. They commanded the position they held by their own power. Men's moral sense and reason combined to establish them. They appealed by their own intrinsic worth to the God-given moral faculty, and the response to that appeal through all the ages since is in reality the main foundation of the Bible's position.

Look at the Old Testament. If we at the present day are asked why we receive it as inspired, we usually reply that we receive it on the authority of our Lord and His apostles. They accepted it as the Word of God, and handed it on to us with their imprimatur upon it. Well, but why was it accepted before their day without any such formal sanction? How did men come to believe and obey as Divinely inspired the words of Moses, Isaiah, Jeremiah, Hosea, Joel, Amos, Micah, and the rest? Excepting the case of Moses, there were no miracles or portents; no external voice from heaven to command men's allegiance. They were not established on their Divine supremacy by any single authority. Why then were their utterances accepted?

It seems evident there can be but one answer. "They asserted that supremacy by their own intrinsic claims. Men were compelled to acknowledge that their declaration that 'the Word of the Lord had come to them' was true. There was that in the messages of the prophets and in the

*In the main the Old Testament Canon was settled long before this time. But some few books, as Esther, Ecclesiastes, and Canticles, were questioned up to the first Christian century.

evidence by which they were accompanied, which compelled this belief. It was often disputed, and as a rule it was vehemently disputed, when the prophets appeared. * * But, nevertheless, the voice of the prophet, the message which he brought from the Lord, was recognized by the faithful few in his own time, and gradually, but surely, compelled allegiance among his people.

"In this history of the Hebrew Scriptures you have the clearest and most unquestionable evidence of the ground on which the authority of the Scripture stands. There was no external authority to appeal to. The evidence of miracles was not always present, and even when present, it was not by itself decisive of the question. The prophets delivered their message as the Word of the Lord, and could appeal to no higher authority in authentication of it. But that word *compelled recognition* sooner or later; and the longer the Jewish nation lasted, and the more time there was for these sacred books to produce their natural impression on the minds of the people, the more thoroughly and the more unhesitatingly were they recognised as of Divine origin and authority. * * God's Word had vindicated itself. It had been disputed by hard hearts and obstinate minds; but it had held its own and made its way; it had fulfilled the assurance of the prophet, that 'My word shall not return to me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it.' In point of fact, men heard a voice, and had to decide from whom it came. Were those awful, penetrating utterances of men like Jeremiah merely the utterances of a man wiser or better than his fellows? Or were they, as the prophets said, the voice of that God who searches our hearts, who is about our path and about our bed, and spies out all our ways? The voice had to be assigned to its author; and the more men listened the less could they doubt that the voice was that of God. When once this was recognised, every solemn utterance of a prophet who had been intrusted with such a message could not but be regarded as precious, and treated with the most reverent care; and thus there grew up that collection of sacred Scriptures which were received in the time of our Lord as embodying His revelation to His people. * *

"The books of the New Testament, became recognized among Christians just as the books of the Old Testament had been recognised among the Jews, by virtue of their own inherent evidence. Certain witnesses came forward and recorded in writing the teaching of our Lord, or announced certain messages for which they had His authority, or the guidance of His Spirit in communicating them to their fellows. Men had to decide for themselves whether they believed those claims. The Apostles were supported, indeed, in many cases by miracles, but not always; and though those miracles afforded momentous evidence, they were not recognised in themselves, and standing alone, as decisive of the whole question. No apparent miracle, it was felt, could of itself authenticate a message from God which did not bear internal evidence also of having proceeded from Him. The appeal, in short, in the early Church was directed, as in the time of our Lord Himself, to the hearts and consciences of men. He Himself could but appeal to those hearts and consciences, and men

accepted or rejected Him, not by reference to any external authority, but in proportion to their capacity for recognising His Divine character.

*"Thus from first to last, the authority of the Scriptures has been equivalent to the authority with which they themselves convinced men that they came from God."**

Now, is not this fact a striking evidence of the inspiration of these books? To be sure, we believe that all this was the work of God. The Bible was not merely chosen by the Church. "The Bible was formed, even as the Church itself was formed, by the action of that Holy Spirit which was the life of both." It was His divine working that separated certain books for the perpetual instruction of the Church. But we must emphasize the fact that the mode of His working was by the quickening and guiding of human souls that they should choose and reverence and love and use that which was most helpful and stimulating to their religious life, that by a divine instinct men should at length gradually, unconsciously arrive at the general recognition of a certain set of writings as authoritative Scripture. Thus the Bible, as it were, formed itself by virtue of a divine power inherent in it. It won its own way; it built its own throne. All that was good in human consciousness recognised its right to rule over men.

This is what I want especially to emphasize, that the Bible has evidenced its divine power and won its authoritative position by its appeal to the judgment and the conscience of many generations. Mainly by this appeal it holds its position to-day. I have been anxious to show you that the position of the Bible rests not on any miracle, on any external authority of Church or Council, but on its appeal to the minds and consciences of men. You may doubt a miracle, you may doubt your individual instincts, you may doubt the competency of any one body of men. You cannot so easily doubt the conviction of a hundred generations. They found in it their light and hope and peace. They found in it a power to make them good, and they were convinced that it had come from God.†

*A Sermon preached at Lincoln's Inn Chapel, on Sunday, January 31, 1892, by Rev. Principle Wace, D.D. The italics are mine.

†I am quite conscious that I may be pointed to the acceptance of the Koran and the Sacred Books of India as a fact that weakens this argument. I have no hesitation in admitting that, in part, the reason of their acceptance, too, lies in their appeal to the consciences of men through their containing broken rays of "the light that lighteth every man coming into the world." I should be sorry to think that Christianity required my belief that the God and Father of all men left the whole non-Christian world without any light from Himself. But surely there is a vast difference between the position of these books and that of the Bible. All that is good in the Koran existed already in Christianity and Judaism, and is mainly derived from them, and besides, it had also the authority of Mahomet, an authority frequently enforced by the sword. The sacred Books of India, with their pearls of spiritual truth gleaming here and there amongst a mass of rubbish, can surely not be compared with the Bible in reference to the above argument. Their acceptance amongst a lower and more ignorant race, few of whom have any real knowledge of their contents, is a very different matter from the acceptance of the Bible amongst the higher races of the world, amongst people who have it open to their constant scrutiny, and to whom its acceptance or rejection is felt to involve issues of vital moment.

The Bible, therefore, rests on no foundation that can be overthrown by man. Its authority to-day rests on the free response to the appeal which it makes to the minds and hearts and consciences of this generation, strengthened incalculably by the results of that same appeal to the minds and hearts and consciences of every preceding generation. Through all the ages there comes to us the enormous aggregate of ever-accumulating attestation to the Book from the best and holiest people, the people, therefore, most competent to judge of the value of a book of religion.

Pause now for a moment to take in the full import of this fact, to feel the force of the confirmation that it gives to the witness in your own conscience. Consider then that the power of the Book to-day is greater than ever before. Consider also that whatever cause of intellectual or moral difficulties men may find in it to-day has always been in it and open to the constant scrutiny of all. Consider that it has held its authoritative position in the face of the most violent attacks all through the centuries; that infidels have overthrown and exploded it times without number, with the result only that its power has steadily increased, so that to-day it would be almost as easy to root the sun out of the heavens as to root this Bible out of human life.

Take this single fact as an illustration. A hundred years ago Voltaire refuted it quite satisfactorily, as it seemed to himself. "In a century," he said, "the Bible and Christianity will be things of the past." Well, how has his prophecy been fulfilled? Before his day the whole world from the beginning of it had not produced six millions of Bibles. In the single century since, and that too this enlighted critical nineteenth century of ours, *two hundred millions* of Bibles and portions of Scripture have issued from the press, and there are to-day about eighty Bible Societies distributing them through the world in nearly every known language of mankind!

Marvellous, indeed, if this Book be not Divine! Let the infidel explain these facts if he can. Let the disquieted Christian steady himself by the thought of them, and remember that THESE FACTS REMAIN UNDISTURBED HOWEVER MEN'S NOTIONS MAY CHANGE ABOUT THE BIBLE.—*From "How God Inspired the Bible,"* by J. PATERSON SMITH.

UTAH NEWS.

(Summarized from the papers of the State.)

Fred. H. Auerbach, a prominent merchant of Salt Lake City, died in New York on September 1, 1896.

A good grade of coal has been found in Payson canyon. Some Provo parties are interested in the find. The prospects are that Payson will have some fine anthracite coal in the near future to add to her rapidly increasing wealth.

Quite a breeze of excitement was caused near Lehi on the morning of September 1, by the report and concussion as of a great explosion. Several people felt buildings tremble and all wondered what was the matter. An investigation showed that all this was caused by a meteorite which had fallen from a clear sky striking the earth north of town, giving the immediate vicinity a good shaking up. No one happened to be near where it fell though some people say they saw it. The effect was felt miles away.